THE RECOMPENCE OF THE RIGHTEOVS.

Being a Iewell fit to be placed in euery Christians heart.

Preached in a Sermon at *Linfield* in *Sussex*, and published at the request of some well disposed Christians.

By
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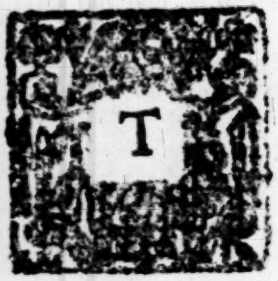
TO THE CHRISTIAN READER.



Hinke it not ſtrange beloued in Chriſt Ieſus, I come in with my poore mite amongſt the rich gifts of many learned writers publiſhed in the kingdome (whoſe excellencie I reuerence, and whoſe earneſt I earneſtly deſire, for the benefit of Gods Church, and the confuſion of the kingdome of Satan.) It is the benefit of the ſimple I deſire and ayme at; if thou canſt from ſo ſilly flower ſucke but one drop of honey to ſweeten thy ſoule, my labour is not loſt, my gift not to be deſpiſed, reade then and conſider, and God grant his bleſſings to reſt on his owne ordinance, to the glory of his bleſſed name, Amen.

Linfield in *Suſſex*, September the 26, 1624. { Thine in Chriſt *Humphry Euerenden* the vnworthy Miniſter of Chriſt in that place.

THE RECOMPENCE of the Righteous.

A SERMON PREACHED at *Linfield* in *Suſſex*.

MATH. 25. verſ. 46.

And the Righteous ſhall goe into life eternall.

IN the Parable of the Tares, Math. 13. 24 our Sauiour Chriſt ſheweth that it is Gods pleaſure, that in this life the wicked ſhall not be roted out from amongſt the righteous: and yet at the harueſt, that is at the later day, there ſhall be a difference made betweẽ them. Now in this example of the generall Iudgemẽt of that day, our Sauiour ſheweth, that the difference then made ſhall

bee foure-fold. First, of their Persons verse 23. Secondly, of their workes, verse 35.42. Thirdly, of their condition, verse 34, 41. Fourthly, of their reward, in this 46. verse, Of the peculiar of the righteous I make choyce at this time to speake, that it may be an incouragement to the euill to forsake their wicked waies, to liue the life of the righteous, that their latter end may be like vnto his: and to the good to perseuer in their righteous resolutions begun, that their labour may not be in vaine in the Lord. Curious deuision of the words I purposely omit, onely as they ly they yeald vs this instruction.

Doct. That the iust shall assuredly receiue the recompence of eternall happinesse in the life to come. This doctrine is further confirmed by these text of Scripture, Math. 13.43. Dan. 12.2. Ro. 2.7. 1 Cor. 2 9. 2 Tim. 3. 8.

1 *Reason* Because the members of that body whereof Christ is the head, who being entred into glory before, his members must nods follow and not be left behind: for hee accounteth himselfe not full without them, for which cause the Church is called his fulnesse, Ephes. 1. 23.

2 *Reas.* Because they are freed from the curse

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of the Law, whereunto they are naturally subiect for their corruptions and transgressions, and being deliuered from the curse, are made partakers of the blessing. Gal. 3.13.14.

Because they are cloathed with the righteousnes of Christ, so althought they be by nature impure and vnholy, yet in the righteousnesse of Christ made theirs, they stand in Gods sight righteous and holy as he is, 1 Cor.1.30. 3 *Reas.*

For our further instruction in this point foure things are to be considered.

First, why the happinesse of the blessed is called life.

Secondly, wherein their happinesse consisteth.

Thirdly, how many sorts of those that are to be partakers of this happinesse.

Fourthly, by what meanes wee shall attaine to it.

For the first, the happines of the blessed is not therefore called life, because it hath resemblance of our temporall life, as some suppose: but on the contrary the course of our pilgrimage is called life, because of small resemblance it hath of the state of the glorified: for the happines of the blessed is the true life, who liue neuer to dye, 1 *Consi.*

and inioy that light that shall neuer be obserued: on the contrary our age is so far from being a true life, as that it is a very death, because euery moment of our life is a steppe to death: and as Seneca saith, quotidie morimur quotidie en demitur aliqua pars vitæ: wee die daily, for euery day some part of our life is taken away: a mortall man from the first moment of his quickning is drawing on (as wee say) to death.

2 Consi. For the second, wherein the happinesse of the glorified consisteth. As the punishment of the damned standeth generally in two things, pæna damni et pæna sensus, the losse of happines, and the sense of torments. So doth the happinesse of the glorified consist in absolute freedome from all euill, and a full possession of all good. Apo: 21.4.5.

Their positiue goods & second part of their happines stand in 3. things. { Prerogatiues Possessions. Properties.

1 Prærogatiue. Their first prerogatiue is that which is giuen them. Apo. 1.6. That they shall be made Kings and Priests to God the Father: Christians are Kings and Priests in this life, Kings; so far as they rule ouer their sinful affections, Priests, in offering vp

vp sacrifices of prayer, praise, & sanctified liues to God: but in their estate of happinesse their regalitie and priest-hood shalbe perfected, insomuch as they shall fully reigne ouer all sin and sinfull affections, and shall offer vp such sacrifices vnto God in prayses, as shall be frée from spot and imperfection.

Their second prerogatiue is giuen by our Sauiour Christ: Math: 19.28. yee which followed mee in the regeneration, shall sit vpon the twelue thrones, and iudge the twelue tribes of Israel, and confirmed by the Apostle: The Saints shall iudge the world: the Saints shall iudge the Angels, 1 Cor.6.2.3. so that they shall haue the prerogatiue not onely of Kings and Priests, but also of Iudges, the first concerneth the whole continuance of their estate in happinesse, the second onely the beginning thereof. 2 Prer.

The things they possesse are of 2. sorts
- 1. Such as concerne the body only.
- 2. Such as concerne both body and soule.

Possesse.

First, that which concerneth the body is, that it shalbe cloathed with immortalitie and incorruption, so that it shall be no longer subiect to death or changing, nor

turne into a corruptible carcasse. 1 Cor. 15. 53.

2. Secondly, the body shall bee cloathed with great and excellent glory, Math. 13. 43. yet in that glory shall be differences, secundum magis & minus, according to their differences in measure of grace Dan. 12. 3. whilst they liued here. 1 Cor. 15. 41. 42.

2 That which concerneth both soule and body, is that they beth shall be filled with all true ioyes and delights for euer. Psal. 36. 8. Esay 51. 11. and how great these ioyes shall bee our Sauiour Christ doth shew, where he calleth it, our Masters ioy. Math. 25. 12. that is, that ioy which our Sauiour Christ our Lord and Master is entred into. Now if the peace of conscience being only a tast of these ioyes, be so great as that it passeth all vnderstanding. Phil. 4. 7. oh how vnspeakable shall these ioyes bee in the full fruition and possession of them. Furthermore, all these pleasures proceede from the vision and sight of God as the beames from the Sun, 1 Cor. 13. 12. 1 Ioh. 3. 2. and the reason is because true delights doe rest there, and are there to be found, as in the fountaine and well-spring of them. psal. 16. 11.

3 Their excellent properties although they

they be many, yet may bee reduced vnto two heads.

First, they shall haue absolute and perfect knowledge which so much shall excéd the greatest measure of knowledge in this life, as the whole excéds the part, 1 Cor. 13.12. *Propert.*

Whether shall wée know each other in the life to come. *Quest.*

Some hold yea; and that our knowledge in that kinde shalbe so much increased, as that we shall know not onely those whom wée haue knowne here, but also others whom wée neuer knew. Others deny it, because they say, all earthly knowledge shall bée taken away, but to know my father mother, &c. in the life to come is an earthly knowledge, and therfore passed amongst the first things. I reply if by an earthly knowledge they mean this knowledge ioyned with earthly respects (as of obedince, as to an earthly father, &c.) I grant there shall bée no such knowledge: If by an earthly knowledge, they meane the knowledge & remembrance of things done on the earth, and passed, I say it is false to say the glorified can haue no such knowledge: for why dos the glorified Martyrs cry out, how long Lord, how long *Answ.*

long,&c. Apoc.6.10. if they did not both know and remember their persecutions? Thirdly, if by an earthly knowledge they meane a naturall knowledge, I answer, that in so much as the glorified Saints shall not be altogether deliuered from the properties of a naturall man, but from such as participate of imperfection and corruption, I see no reason why he should be debarred from a naturall knowledge not imperfect or corrupt, but to know this person to haue beene my father, mother, or the like, doth not more partake of imperfection or corruption, then to know and remember in that life, the persecutions and afflictions of the life passed.

1. *Proper.* Their second excellent property shalbe increase of their loue towards God, which as a flame shall rise vp to God: many waters gathered together into one, make a sea, so when all our self-loue, loue of wife, parents, children, earthly things, yea, of sinfull lustes is all turned into the loue of God, then doubtlesse great and glorious shall be our loue. And this great loue of God is the motiue that stirreth vp the glorified Saints to the praises of God without ceasing or wearinesse, Apoc.4.8.10. For as the sense of wants doe moue vs

to

to prayer, so the loue of Gods mercies doe moue vs to praises.

How many sorts are of those that shall be partakers of this happinesse, 1. Those that liue godly from their very first years of discretion, that are sanctified as Iohn the Baptist from their mothers wombe, Luke 1.15. these are those that are called into Gods vineyard at the breake of day, Math.20.1. The fewer sort are conuerts who are called home to God after the course of a wicked and carnall life, these are those that are called into the vineyard at other houres of the day, some rather some later, as it pleaseth God to sæke them, neither is this priuiledge of this sort small, for Christ saith, there is ioy in heauen, and ioy in the presence of the Angels of God, for one sinner that conuerteth: Luke 15.7.11. In this ranke wé haue for example. The publican, Luk.18.13. The prodigall sonne, Luk.15.20, 21. Zacheus. Luke 19.8,9. The thæfe on the Crosse called at the last houre, Luk.23.42 3 Cons.

The wayes wherein wé walke to this happinesse are three. 1. Faith in Iesus Christ, Math. 16. 16. Ioh. 3. 14, 15. 2. God workes the fruits of faith, Rom.2.7. Apo. 14.13. 3. Suffrings, Ro.8.17. 4 Con.

where

where the Apostle teacheth that Christian perfection of this life is not fulfilled in all possible practice of pietie, whereby we are made conformable to Christ in holy obedience, vnlesse there be also a conformitie to Christ in his sufferings, & the reason is, because Christian integritie cannot goe scot-free from persecution, 2 Tim. 3. 12.

Vse. This doctrine may encourage vs to vndergoe and to suffer the difficultie and severity of a godly and Christian life for the great recompence sake that is set before vs: although the gate be straight, and the way narrow that leadeth to life, Math. 7. 14. yet life at the end of the passage is a sufficient motiue to cause vs to enter and passe through it, men labour here with sweat & care for the maintenance of this temporall life, although euer full of sorrowes and veration, which also at length notwithstanding all their labours and cares will leaue them, oh how great labours then should we vndergoe, that we may obtaine and enioy this eternall life, accompanied with all ioyes that neuer shall haue change or ending! but men now adayes dare not labour for the foode which perisheth not, for feare of loosing that foode which perisheth, they say they

cannot

cannot let their work to follow Sermons, to reade, to meditate, and pray; they bee weary with their wæekes worke, they must lie abed on Sundayes, they cannot spare time for their seruants to learne the principles of religion, they haue other fish to fœthe. But were not he a foole, that would neglect to prosecute the inheritance of a kingdome, which on conditions hœ might obtaine, for feare of loosing a few moueables at home, which also he is not sure to kœpe an houre: no lesse is the folly of these men that will refuse to sœke the kingdome of heauen and life eternall, which through Christ they may obtaine for euer, for feare of hinderance in their temporall estate which may bee taken from them in an houre.

It may be a powerfull motiue to weane vs from the loue of the world and earthly pleasures, which are the maine meanes to kœpe vs from this happinesse, and to drowne vs in perdition and destruction, 1 Tim. 6. 9. He that might get a kingdome would he regard a cottage, hœ that might haue gold would he regard a counter, and is it not a most vile folly that men will so much regard earthly riches, which either will forsake them, or else must be forsaken 2 *Vse.*

of

of them that for the loue of them they will lose those heauenly riches, which shall neuer perish, forsake vs, or be forsaken of vs. Math. 6.20. What are all things in this life but vanitie and veration of spirit? as the wise-man teacheth, Eccle. 2.7. what he gained then that gained a world, what hath he obtained that inioyeth all the pleasures of this life? surely he hath gained vanity and lost eternity, he hath gotten veration of spirit, and lost the fulnesse of ioy.

3 Vse. It may stir vs vp patiently to suffer all the afflictions of this life, yea, it may make them sweet vnto vs. The former apprehensions of the Assurance of a future ioy and preferment, make vs suffer our mean estate without sense of grieuance, & shall not the assurance of so vnspeakable ioy apprehended by faith, of such ioy I say as neither eye hath seene, eare hath heard, nor hath entred into the heart of man, 1. Cor. 2.9. make vs suffer the sorrowes of this life with gladnesse? True it is, many are the tribulations of the righteous, yea, they are great, Psalme 34.19. they are of diuers sorts, as the rage and subtiltie of Satan, and his instruments can inuent, but if their greatnesse multitude

and

and variety, be compared with the greatnesse multitude and varietie of the ioys of heauen, there is no comparison betweene them, neither is the one worthy of the other. Rom. 8. 18.

It may serue for the comfort of all the faithfull seruants of God, that after the time of their labours, they shall haue a time of rest, after their time of weeping, they shall haue a time of reioycing. That although their weeping for afflictions continue to the ending of their temporall life, yet ioy shall come in the morning of their resurrection. Ps. 30. 5. That although they sow to the spirit during this life in teares, yet they shall reape all happinesse in the life to come in eternall ioyes. Psal. 126. 3. that although now the world reioyce and triumph, and they mourne and lament, yet men, the men of this world shall weep, waile, and gnash their teeth for euer: their sorrow shall be turned into eternall ioy, Ioh. 16. 20. Which hee that made vs giue vs, and to which hee that bought vs bring vs.

4 Vse.

Amen.

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FINIS.